

## Articles

### WHEREVPON IT

was agreed by the Archbishops and  
Byshops of both prouinces and the  
whole Clergie, in the Conuocation  
holden at London in the yeare of our  
Lorde GOD 1562. according to  
the computation of the Church of  
Englande, for the amoyding of the  
diuersities of opinions, and for  
the stablishing of consent  
touching true  
Religion.

Put forth by the Queenes  
authoritie.

Lambert Bistley of 2203 October 1890  
did not put in his name into the  
State Lane: not for appearance for  
language;  
of me Jacob Bistley.

Yours of 15th of June 1890 name are  
underwritten:

Edwards Lohr

William A. Smith Esq  
New York

C 6360.8\*



Great find

# Articles

## Of faith in the holy

### Trinitie.

**T**here is but one liuing and true God, euerlasting, without bodie, parts, or passions, of infinite power, wisehome, and goodnes, the maker and preseruer of all things both visible and inuisible. And in vnitie of this Godhead there bee three persons, of one substance, power, and eternitie, the father, the Sonne, and the holie Ghost.

2

Of the word or Sonne of God which  
was made verie  
man.

**T**he Sonne, which is the worde of the father, begotten from euerlasting of the father, the verie and eternall God, of one substance with the father, tooke mans nature in the wombe of the blessed Virgine, of her substance: so that two whole and perfect natures, that is to say, the Godhead and manhood, were ioyned together in one person, neuer to bee deuided, whereof is one Christ, very God and verie man, who truely suffered, was crucified, dead, and buried, to reconcile his father to vs, and to bee a sacrifice, not onely for originall gylt, but also for all actuall sinnes of men.

Aij.

3 Of



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3

Of the going downe of Christ  
into hell.

**A**S Christ died for vs, and was buried: so also is it to  
be beleued that he went downe into hell.

4

Of the Resurrection of Christ.

**C**hrist did truely rise agayne from death, and tooke  
agayne his body, with flesh, bores, and all things  
appertayning to the perfection of mans nature,  
wherewith he ascended into heauen, and there sitteth,  
vntill he retorne to iudge all men at the last day.

5

Of the holy Ghost.

**T**he holy Ghost, proceeding from the father and the  
sonne, is of one substance, maiestie and glory, with  
the father and the sonne, very and eternall God.

6

Of the sufficiencie of the holy Scrip-  
tures for saluation.

**H**oly Scripture conteyneth all things necessarie  
to saluation: so that whatsoeuer is not read there-  
in, nor may bee proued thereby, is not to bee re-  
quired of any man, that it should be beleued as an Ar-  
ticle of the fayth, or be thought requisite or necessarie to  
saluation. In the name of the holy Scripture, we doe  
vnderstand those Canoncally booke of the old and new  
Testament, of whose authoritie was neuer any doubt in  
the Church.

Of



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Of the names and number of the  
Canonicall Bookes.

Genesis.	The 1. booke of Chroni.
Exodus.	The 2. booke of Chroni.
Leuiticus.	The 1. booke of Esdras.
Numeri.	The 2. booke of Esdras.
Deuteronomium.	The booke of Hester.
Iosue.	The booke of Iob.
Iudges.	The Psalmes.
Ruth.	The Prouerbs.
The 1. booke of Samuel.	Ecclesiast. or preacher.
The 2. booke of Samuel.	Cantica, or songs of Sa.
The 1. booke of Kings.	4. Prophets the greater.
The 2. booke of Kings.	12. Prophets the lesse.

And the other bookes (as Hierome saith) the Church  
doth read for example of life and instruction of maners:  
but yet doth it not apply them to establish any doctrine:  
Such are these following.

The third booke of Esdras.	Baruch the Prophet.
The fourth booke of Esdras.	Song of the three children.
The booke of Tobias.	The storie of Susanna.
The booke of Iudith.	Of Bel and the Dragon.
The rest of the booke of Hester.	The prayer of Manasses.
The booke of wisdom.	The 1. booke of Machab.
Iesus the sonne of Sirach.	The 2. booke of Machab.

All the books of the new Testament, as they are com-  
monly receiued, we doe receiue and accompt them for  
Canonicall.

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### Of the old Testament.

7  
**T**he olde Testament is not contrarie to the newe, for both in the old & new Testament everlasting life is offered to mankynde by Christ, who is the only mediatour betwene God and man, being both God and man. Wherefore they are not to bee heard which sayne that the olde fathers did looke onely for transitorie promises. Although the law giuen from God by Moses, as touching ceremonies and rites, doe not binde Christian men, nor the Ciuill preceptes thereof ought of necessitie, to bee receiued in any common wealth: yet notwithstanding, no Christian man whatsoever, is free from the obedience of the commaundments, which are called morall.

8

### Of the three Creedes.

**T**he three Creedes, Nice Creed, Athanasius Creed, and that which is commonly called the Apostles Creed, ought thoroughly to be receiued and belieued: for they may be proued by most certaine warrants of holy Scripture.

9

### Of originall birth or sinne.

**O** Riginall sinne standeth not in the following of Adam (as the Pelagians doe vayneely talke) but it is the faulte and corruption of the nature of euerie man, that naturally is engendred of the offspring of Adam, whereby man is verie farre gone from originall righteousness, and is of his owne nature

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ture enclined to euill, so that the fleshe lusteth alwayes contrarie to the spirite, and therefore in every person bozne into this worlde, it deserueth Gods wꝛath and damnation. And this infection of nature doeth remaine, yea in them that are regenerated, whereby the lust of the fleshe, called in Greeke *φρόνημα σαρκός*, which some doe expounde the wisdom, some sensualitie, some the affection, some the desire of the fleshe, is not subiect to the lawe of GOD. And although there is no condemnation for them that beleeue and are Baptized: yet the Apostle doeth confesse that concupiscence and lust hath of it selfe the nature of sinne.

10

### Of free will.

**T**he condition of man after the fall of Adam is such, that hee cannot turne and prepare himselfe by his owne naturall strength and good woꝛkes to sayth and calling vpon God: Wherefore we haue no power to do good woꝛkes pleasant and acceptable to God, without the grace of God by Christ preuenting vs, that we may haue a good will, & woꝛking with vs, when we haue that good will.

11

### Of the iustification of man.

**W**e are accounted righteous before GOD, only for the merit of our Lord and Saviour Jesus Christ, by sayth, and not for our owne woꝛkes.

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wozkes oꝝ deseruings. Wherefoze, that we are iustified by faith onely, is a most wholesome doctrine, and verie full of comfort, as moze largely is expressed in the homelie of iustification.

12

Of good workes.

**A**lbeit that good workes, which are the fruites of faith, and followe after iustification, can not put away our sinnes, and endure the seueritie of Gods iudgement, yet are they pleasing and acceptable to God in Christ, and do spring out necessarily of a true and liuely faith, in so much that by them a liuely faith may be as evidently knowen as a tree discerned by the fruit.

13

Of workes before iustification.

**W**ozkes done befoze the grace of Christ, and the inspiration of his spirite, are not pleasant to God, foꝝ as much as they spring not of faith in Iesu Christ, neither doe they make men meete to receiue grace, oꝝ (as the schoole authours say) deserue grace of congruitie: yea rather foꝝ that they are not done as God hath willed and commaunded them to bee done, wee doubt not but they haue the nature of sinne.

14

Of the workes of supererogation.

**V**oluntarie workes besides, ouer and aboue Gods commaundements, which they call workes of supererogation, can not bee taught without arrogancie

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rogancie and impietie. For by them men do declare that they do not onely render vnto God as much as they are bound to doe, but that they do moze for his sake then of bounden duety is required: Whereas Christ saith plainly, When ye haue done all that are commanded to you, say, We be vnprofitable seruants.

15

### Of Christ alone without sinne.

**C**hrist in the trueth of our nature, was made like vnto vs in all things (sinne onely except) from which he was clereley voyde, both in his flesh and in his spirit. He came to be a lambe without spot, who by sacrifice of himselve once made, should take away the sinnes of the worlde: and sinne (as S. Iohn saith) was not in him. But all we the rest, (although baptized, and bozne againe in Christ) yet offend in many things, and if we say we haue no sinne, we deceiue our selues, and the truth is not in vs.

16

### Of sinne after Baptisme.

**N**ot euerie deadly sinne willingly committed after Baptisme, is sinne against the holie Ghost, and unpardonable. Wherefore, the graunt of repentance is not to bee denyed to such as fall into sinne after Baptisme. After we haue receiued the holie Ghost, wee may departe from grace giuen, and fall into sinne, and by the grace of God (wee may) arise agayne, and amende our liues. And there-

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foze, they are to be condemned, which say they can no more sinne as long as they liue here, or denie the place of forgiveness to such as truly repent.

17

### Of Predestination and Election.

**P**redestination to life, is the euermlasting purpose of **G O D**, whereby (before the foundations of the world were layde) he hath constantly decreed by his counsell secret to vs, to deliuer from curse and damnation, those whom he hath chosen in **C h r i s t** out of mankind, and to bring them by **C h r i s t** to euermlasting saluation, as vessels made to honour. Wherefoze they which be indued with so excellent a benefite of **G o d**, be called according to **G o d s** purpose by his spirit working in due season: they through grace obey the calling: they be iustified freely: they be made sonnes of **G o d** by adoption: they be made like the Image of his onely begotten son **I e s u s C h r i s t**: they walke religiously in good woꝝkes, and at length by **G o d s** mercy, they attaine to euermlasting felicitie.

As the godly consideration of **P r e d e s t i n a t i o n** and our **E l e c t i o n** in **C h r i s t**, is full of swete, pleasaunt, and unspeakeable comfort to godly persons, and such as feelee in themselves the working of the spirit of **C h r i s t**, mortifying the woꝝkes of the flesh, and their earthly members, and drawing vp their minde to high and heauenly thinges, aswell because it doeth greatly establish and confirme their faith of eternall saluation to bee enjoyed through **C h r i s t**, as because it doth feruently



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uently kindle their loue towards God: So, for curious and carnall persons, lacking the spirit of Christ, to haue continually befoze their eyes the sentence of Gods predestination, is a most dangerous downefall, whereby the deuill doth thrust them either into desperation, or into rebblessnesse of most vncleane liuing no lesse perillous then desperation.

Furthermoze, we must receiue Gods promises in such wise, as they be generally set forth to vs in holy Scripture: and in our doings, that will of God is to bee followed, which we haue expresse declared vnto vs in the word of God.

18

Of obtaining eternall saluation, onely  
by the name of Christ.

**T**hey also are to bee had accursed, that presume to say, that every man shall be saued by the lawe or sect which he professeth, so that he bee diligent to frame his life according to that law, and the light of nature. For holy scripture doth set out vnto vs onely the name of Iesus Christ, whereby men must be saued.

19.

Of the Church.

**T**he visible Church of Christ, is a congregation of faithful men, in the which the pure word of God is preached, and the Sacraments be duly ministred, according to Christes ordinance, in all those things that of necessitie are requisite to the same.

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As the Church of Hierusalem, Alexandria, and Antioch haue erred: so also the Church of Rome hath erred, not onely in their liuing and manner of ceremonies, but also in matters of faith.

20 Of the authoritie of the Church.

**T**he Church hath power to decreë Rites or Ceremonies, & authoritie in controuersies of faith: And yet it is not lawfull for the Church to ordayne any thing that is contrary to Gods worde written, neither may it so expound one place of Scripture, that it be repugnant to another. Wherefore, although the Church be a witnesse and a keeper of holy writ: yet as it ought not to decreë any thing against the same, so besides the same, ought it not to enforce any thing to be belieued for necessitie of saluation.

21 Of the authoritie of generall Councils.

**G**enerall Councils may not be gathered together without the commaundement and will of Princes. And when they be gathered together (so far as they be an assembly of men, whereof all be not gouerned with the spirit and worde of God) they may erre, and sometime haue erred, euen in thinges pertaining vnto God. Wherefore, things ordained by them as necessarie to saluation, haue neither strength nor authoritie, vnlesse it may be declared that they be taken out of holy Scripture.

22 Of Purgatorie.

**T**he Romish doctrine concerning Purgatorie, pardons, worshipping and adoration aswell of Images

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ges, as of reliques, and also inuocation of Saintes, is a fond thing, vainly inuented, and grounded vpon no warrantie of Scripture, but rather repugnant to the word of God.

23

Of ministring in the congregation.

**I**t is not lawfull for any man to take vpon him the office of publicke preaching, or ministring the Sacraments in the congregation, befoze he be lawfully called and sent to erecute the same. And those we ought to iudge lawfully called and sent, which be chosen and called to this worke by men who haue publicke authoritie giuen vnto them in the congregation, to call and send Ministers into the Lordes vineyarde.

24

Of speaking in the congregation, in such a tongue as the people vnderstandeth.

**I**t is a thing plainly repugnant to the word of God, and the custome of the primitive Church, to haue publicke prayer in the Church, or to minister the Sacraments in a tongue not vnderstanded of the people.

25

Of the Sacraments.

**S**acramentes ordeined of Christ, be not onely badges or tokens of Christian mens profession: but rather they be certaine sure witnesses and effectuell signes of grace and Gods good will towardes vs, by the which he doth worke inuisibly in vs, and doth not onely quicken, but also strengthen and confirme our faith in him.

There are two Sacramentes ordeined of Christ  
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our Lord in the Gospell, that is to say, Baptisme, and the Supper of the Lord.

Those five commonly called Sacraments, that is to say, Confirmation, Penance, Orders, Matrimonie, and extreme unction, are not to bee compted for Sacraments of the Gospell, being such as haue growen partly of the corrupt following of the Apostles, partly are states of life allowed in the Scriptures: but yet haue not like nature of Sacraments with Baptisme and the Lordes Supper, for that they haue not any visible signe or ceremonie ordeined of God.

The Sacraments were not ordeined of Christ to be gased upon, or to be caried about: but that wee should duely vse them. And in such onely, as worthily, receiue the same, they haue a wholesome effect or operation: But they that receiue them unworthily, purchase to themselves damnation, as S. Paule saith.

26 Of the vnworthinesse of the Ministers,  
which hinder not the effect of the  
Sacraments.

**A**lthough in the visible Church the euill bee euer mingled with the good, and sometime the euill haue chiefe authoritie in the ministracion of the worde and Sacramentes: yet for as much as they doe not the same in their owne name but in Christs, and doe minister by his commission and authoritie, we may vse their ministerie, both in hearing the worde of God, and in the receiuing of the Sacramentes. Neither is the effect of Christs ordinaunce taken away by their wickednesse, nor the grace of Gods giftes diminished from  
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such as by faith and rightly do receiue the Sacraments ministred vnto them, which bee effectuall, because of Christes institution and promise, although they be ministred by euill men.

Neuerthelesse, it appertayneth to the discipline of the Church, that inquirie be made of euill ministers, & that they be accused by those that haue knowledge of their offences: and finally being found guiltie by iust iudgement, be deposed.

27

### Of Baptisme.

**B**aptisme is not onely a signe of profession, & marke of difference, whereby Christian men are discerned from other that be not Christened: but it is also a signe of regeneration or new birth, whereby as by an instrument, they that receiue Baptisme rightly, are grafted into the Church: the promises of the forgiveness of sinne, and of our adoption to bee the sonnes of God, by the holy Ghost, are visibly signed and sealed: faith is confirmed: and grace increased by vertue of prayer vnto GOD. The Baptisme of yong children, is in any wise to be retained in the Church, as most agreeable with the institution of Christ.

28

### Of the Lords Supper.

**T**he Supper of the Lorde, is not onely a signe of the loue that Christians ought to haue among themselves one to another: but rather it is a Sacrament of our redemption by Christes death. In so much that to such as rightly, worthily,  
and

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And with faith receiue the same, the bread which we breake is a partaking of the body of Christ, and likewise the cuppe of blessing, is a partaking of the bloud of Christ.

Transubstantiation ( or the chaunge of the substance of bread and wine ) in the Supper of the Lord, cannot be proued by holy writ: but is repugnant to the plaine wordes of Scripture, ouerthroweth the nature of a Sacrament, and hath giuen occasion to many superstitions.

The body of Christ is giuen, taken, and eaten in the Supper onely after an heauenly and spirituall manner. And the meane whereby the bodie of Christ is receiued and eaten in the Supper, is sayth.

The Sacrament of the Lordes Supper was not by Christes ordinaunce reserued, caried about, lifted vp, or worshipped.

29 Of the wicked which doe not eate the body of Christ in the vse of the Lords Supper.

**T**he wicked, and such as be voyde of a liuely sayth, although they doe carnally and visibly presse with their teeth (as Saint Augustine sayth) the Sacrament of the body and bloud of Christ: yet in no wise are they partakers of Christ, but rather to their condemnation doe eate and drinke the signe or Sacrament of so great a thing.

30

Of both kinds.

**T**he cuppe of the Lord is not to be denyed to the laye people. For both the partes of the Lordes



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Sacrament, by Christs ordinance and commaundement ought to be ministred to all Christian men alike.

31 Of the one oblation of Christ finished vpon the Crosse.

**T**he offering of Christ once made, is that perfect redemption, propitiation, and satisfaction for all the sinnes of the whole world, both original and actual, and there is none other satisfaction for sinne, but that alone. Wherefore the sacrifices of Masses, in the which it was commonlie sayde that the Priests did offer Christ for the quicke and the dead, to haue remission of payne or guilt, were blasphemous fables, and dangerous deceits.

32 Of the Mariage of Priests.

**B**ishops, Priests, and Deacons, are not commaunded by Gods law either to vowe the estate of single life, or to abstaine from Mariage. Therefore it is lawfull also for them, as for all other Christian men, to mary at their owne discretion, as they shall iudge the same to serue better to godlines.

33 Of excommunicate persons, how they are to be auoided.

**T**hat person which by open denuntiation of the Church, is rightly cutte off from the unitie of the Church, and excommunicated, ought to be taken of the whole multitude of the faythfull as an Heathen and Publicane, vntill hee be openly reconciled by penance, and receiued into the Church by a  
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iudge that hath authoritie thereto.

34

Of the traditions of the Church.

**I**t is not necessarie that traditions and ceremonies be in all places one, or utterly like, for at all times they haue bene diuers, and may be chaunged according to the diuersitie of Countries, times, and mens maners, so that nothing be ordeined against Gods word. Who ouer throught his priuate iudgement, willingly and purposely doth openly breake the traditions and ceremonies of the Church, which be not repugnant to the worde of GOD, and bee ordeined and approued by common authoritie: ought to be rebuked openly, (that other may feare to doe the like) as hee that offendeth against the common order of the Church, and hurteth the authoritie of the Magistrate, and woundeth the consciences of the weake brethren.

Euery particular or nationall Church, hath authoritie to ordeine, chaunge, and abolish ceremonies or rites of the Church ordeined onely by mans authoritie, so that all things be done to edifying.

35

Of Homelies.

**T**he second booke of Homelies, the seuerall titles whereof wee haue ioyned vnder this Article, doeth containe a godly and wholesome doctrine, and necessarie for these times, as doth the former booke of Homilies, which were set forth in the time of Edward the first: and therefore we iudge them to bee read in Churches by the Ministers diligently, and distinctly, that they may be vnderstanded of the people.

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## Of the names of the Homelies.

- 1 Of the right vse of the Church.
- 2 Against perill of Idolatrie.
- 3 Of the repairing and keeping cleane of Churches.
- 4 Of good workes, first of fasting.
- 5 Against gluttonie and drunkennesse.
- 6 Against excesse of apparell.
- 7 Of prayer.
- 8 Of the place and time of praier.
- 9 That common Praiers and Sacraments ought to bee ministred in a knowen tongue.
- 10 Of the reuerent estimation of Gods word.
- 11 Of almes doing.
- 12 Of the natiuitie of Christ.
- 13 Of the passion of Christ.
- 14 Of the Resurrection of Christ.
- 15 Of the worthie receiuing of the Sacrament of the body and blood of Christ.
- 16 Of the giftes of the holy Ghost.
- 17 For the Rogation daies.
- 18 Of the state of Matrimonie.
- 19 Of repentance.
- 20 Against Idlenesse.
- 21 Against rebellion.

- 36 Of consecration of Bishops and Ministers.

**T**he booke of consecration of Archbishops, and Bishops, and ordering of Priests, and Deacons, lately set forth in the time of Edward the first,



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first, and confirmed at the same time by authoritie of Parliament, doth containe all things necessarie to such consecration & ordering: neither hath it any thing, that of it selfe is superstitious or vngodly. And therefore, whosoeuer are consecrated or ordered according to the rites of that booke, since the second y<sup>ear</sup> of the afozenamed K. Edward, vnto this time, or hereafter shall be consecrated or ordered according to the same rites, we decree all such to be rightly, orderly, and lawfully consecrated and ordered.

37

Of the Ciuill Magistrates.

**T**he Quēnes Maiestie hath the chiefe power in this Realme of England, and other her dominions, vnto whom the chiefe gouernment of all estates of this Realme, whether they be Ecclesiasticall or Ciuill, in all causes doth appertaine, and is not, nor ought to be subiect to any foraine iurisdiction.

Where wee attribute to the Quēnes Maiestie the chiefe gouernement, by which titles we vnderstand the mindes of some slanderous folkes to be offended: wee giue not to our Princes the ministring either of Gods word, or of the Sacramentes, the which thing the Injunctions also lately set forth by Elizabeth our Quēne, doth most plainly testifie: But that onely prerogatiue which we see to haue bene giuen alwaies to all godlie Princes in holy Scriptures by God himselfe, that is, that they should rule all estates and degrees committed to their charge by God, whether they bee Ecclesiasticall or Tempozall, and restraime with the Ciuill sword the stubburne and euill doers.

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The Bishoppe of Rome hath no iurisdiction in this Realme of England.

The lawes of the Realme may punish Christian men with death, for heynous and grievous offences.

It is lawfull for Christian men, at the commaundement of the Magistrate, to weare weapons, and serue in the wars.

38 Of Christian mens goods, which are not common.

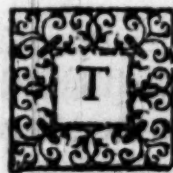
**T**he riches and goodes of Christians are not common, as touching the right, title, and possession of the same, as certaine Anabaptistes do falsly boast. Notwithstanding euery man ought of such things as he possesseth, liberally to giue almes to the poore, according to his habilitie.

39 Of a Christian mans oth.

**A**s we confesse that vayne and rashe swearing is forbiddē Christian men by our Lord Iesus Christ, and Iames his Apostle: So we iudge that Christian Religion doth not prohibite, but that a man may sweare when the Magistrate requireth, in a cause of faith and charitie, so it be done according to the Prophets teaching, in iustice, iudgement, and truth.

40

### The Ratification.



His booke of Articles before rehearsed, is a gayne approoued, and allowed to bee holden and executed within the Realme, by the assent and consent of our Soueraigne Ladie,

C iii.

Eliza-

## The Table.

Elizabeth by the grace of God, of England, Fraunce and Ireland Queene, defendour of the faith, &c. Which Articles were deliberately read, and confirmed agayne by the subscription of the hand of the Archbishop and Bishops of the vpper house, & by the subscription of the whole Clergie in the neather house in their Conuocation, in the yeere of our Lord. 1571.

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- 1 **O** F faith in the Trinitie.
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- 7 **O** F the old Testament.
- 8 **O** F the three Creedes.
- 9 **O** F the Originall sinne.
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- 35 Of Homelies.
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- 38 Of Christian mens goods.
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Imprinted at London by the Deputies of Christopher Barker, Printer to the Queenes  
most excellent Maiestie.  
Anno Domini,


1593.


*Cum Priuilegio Regia Maestatis.*

Anno domini 1604 Vt Eborac 21:

These articles contained in his book were  
publicly and distinctly read & published unto  
of Stone elyne by Mr Christopher Lobe Mayor of  
the same shire in the audience of the whole  
parish upon the daye and yeare aboves writtten,  
witnesses wherof are they whose names are  
underscrittten.

Edward Lobe

William Bourne  *Signavit*  
Christopher Lobe

Walter  *Signavit*  
Christopher Lobe

Printed at London by the Deputies of Christ  
the Printer of the Bishopricke  
most excellent  
Anno Domini

1604

Christ Trinitatis Regis

